

funeral party, as if messengers from heaven sent by Shiv. They ask whose body it is and where his spirit is going. The people name the deceased and add His spirit is on its way to Shiv's heaven. The priests say Come, and lead the funeral party with the body to the side of the grave. The body with the *ling* round its neck is put into a cloth bag and placed in a sitting posture in a niche in the grave-side. The sexton goes into the grave and the Lingáyat priest gives him twenty-one small copper pieces, with some holy words written on them, which he places on the different parts of the body. A cloth is held over the body and all present repeat holy verses and throw leaves of *bilva* *Agile marmelos*, flowers, and white ashes into the cloth. The sexton gathers the leaves and flowers and lays them on the body and every one present throws a handful of earth on the body. The sexton comes out of the grave, salt is thrown in, and the grave is closed. The priest stands on the grave, a cocoanut is broken at his feet, flowers and redpowder are laid on his feet, and the party return home. On reaching home, the eldest son of the deceased purifies the house by sprinkling foot-dust water over the walls and floor of the house and feeds one or two priests.¹ At the end of a month a feast is given to a few Lingáyat priests. Children and the unmarried dead are carried on biers and buried lying at full length. The priest does not stand on the grave and his feet are not washed. When the burial ground belongs to a Lingáyat priest some money is paid to him as hire-money and the clothes worn by the dead are given to him. When the body is buried in a public ground the clothes are taken by the Holayas or village-watchmen. Jangams with their disciples or adherents have formed themselves into associations called *Samújs* or meetings, each having a distinct name as Komar, Murgy, Chillal, and Kempu. Each religious house or *math* is called after the name of the meeting to which its chief priest belongs. Some houses and priests belong to no meeting. Jangams have no strong caste feeling. Child and widow marriage and polygamy are allowed; polyandry is unknown. Many of them send their children to school and a few take to new pursuits. On the whole they are a steady class.

Traders, included sixteen classes with a total strength of 53,108 or 6·80 per cent of the Hindu population. The details are :

Chapter III.

Population.

JANGAMS.

TRADERS.

Dhárwár Traders, 1881.

| DIVISION. | Males. | Females. | Total. | DIVISION. | Males. | Females. | Total. |
|-------------------------------|--------|----------|--------|-----------------------------|--------|----------|--------|
| Adinbagárs ... | 4360 | 4143 | 8503 | Márwáris ... | 16 | 1 | 17 |
| Gurjárs ... | 82 | 68 | 148 | Nárvakars and Bándakars ... | 105 | 153 | 258 |
| Jains ... | 5372 | 5154 | 10,526 | Shivant Lingáyats... | 496 | 675 | 1071 |
| Láds ... | 723 | 753 | 1476 | Sunnágárs ... | 23 | 24 | 52 |
| Lavánas ... | 2144 | 2002 | 4146 | Támbois ... | 3 | 6 | 9 |
| Lingáyat Vánis or Banjigs ... | 10,745 | 11,042 | 21,787 | Telugu Banjigárs ... | 691 | 661 | 1352 |
| Lokábálíki Lingáyats... | 1321 | 1431 | 2752 | Telugu Oshnamarus... | 95 | 83 | 183 |
| | | | | Vaishyas or Komtis. | 434 | 389 | 823 |
| | | | | Total ... | 26,615 | 26,493 | 53,108 |

¹ In Madras a *ling* is put on the grave and is worshipped fourteen days. Madras Journal of Lit. and Sc. XI. 169.

Chapter III.

Population.

TRADERS.

Adibanjigars.

Adibanjigars, numbering about 8500, are found in all sub-divisions of the district except in Hubli. The name *Adibanjigár* is derived from the words *adi* first and *banjigár* Lingáyat, and means the first Lingáyats. They speak impure Kánarese. The names in common use among men are Basappa, Mallappa, and Ningappa; and among women Basava, Kareva, and Mallava. They live in tiled houses with walls of sun-burnt brick and mud. The houses are neat, clean, and well-cared for. They keep cows, buffaloes, and oxen. They are moderate eaters and good cooks. Their daily food is Indian millet bread, vegetables, curds, and milk, and their holiday dishes, in addition to the above, are rice and sweet cakes. They do not use animal food or intoxicating drinks. In matters of dress and ornaments they do not differ from other Lingáyats.¹ In character they are hospitable, hardworking, neat, clean, even-tempered, and orderly. Their main calling is to trade in grain, cotton, and other articles, and to retail opium, hemp-flowers or *gánja*, and hemp-water or *bháng*. They are helped in their work by their women and children. Their calling prospers. Most of them are well-to-do, and they make good use of their money putting it into trade, not hoarding it and burying it like many other classes. Their busiest months are May June and July. They do not work on holidays and their holidays are the same as those of other Lingáyats. A family of five spends about £1 (Rs. 10) a month. It costs them about £40 (Rs. 400) to build a house, and about 4s. (Rs. 2) a month to hire a house. The value of their household furniture is about £30 (Rs. 300), and of their dress about £2 (Rs. 20). A birth costs about 8s. (Rs. 4), a son's marriage about £20 (Rs. 200), a coming of age about £2 (Rs. 20), a pregnancy about 10s. (Rs. 5), and a death about £2 (Rs. 20). A daughter's marriage costs more than a son's as a considerable sum has to be paid as dowry. Their religious rites and customs differ little from those of other Lingáyats. They are bound together by a strong caste-feeling, social disputes are settled by the majority of the caste, and any one who disobeys their decisions is put out of caste. They send their boys and girls to school, take to new pursuits, and are a steady class.

Gurjars.

Gurjars, or Gujarát Vánis, numbering about 148, are found in Gadag, Hubli, Kalghatgi, and Navalgund. Their home tongue is Gujaráti and they speak impure Kánarese with the people of the district. They have settled in Dhárwár as moneylenders and bills brokers. They are honest and thrifty and are said to be careful to keep to Gujarát customs.

Jains.

Jains, literally Conquerors, returned as numbering about 10,526, are found all over the district. The Dhárwár Jains are old settlers and have no memory of any former home. They seem to be the remnant of the community of Jains whose faith was the ruling or one of the ruling religions of the Bombay Karnatak from about 1540 to 1763. They say that an ancient Hindu king named Iksbváku had two family priests named Parvat and Nárad who held different views on the subject of animal sacrifice. Parvat sacrificed sheep to the god of fire, and Nárad sacrificed parched grain. The descendants of Parvat are the Bráhmans and their followers, and the descendants of Nárad

¹ Details are given under Lingáyats, Banjigs, and Jangams.

Chapter III. Population.

TRADERS.
Jains.

are the Jains. According to the Jain books there were formerly four divisions, Bráhmans or priests, Kshatris or warriors, Vaishyas or merchants, and Shudras or labourers. Jain Kshatris have disappeared, but Jain Bráhmans, Vaishyas, and Shudras remain. Jain Shudras are also called Jain Chaturthas that is the fourth estate. Of the whole Jain community and especially of the Jain Chaturthas, those who allow widow marriage form a separate class called Jain Panchams or Jain Fiftths. At present a Jain of any of the first four classes who marries a widow joins the Panchams. A Jain priest eats from any of the other four classes, and will take in marriage the daughter of a Vaishya Jain, but not of a Chaturtha or of a Pancham Jain. Jain priests give their daughters in marriage to no one but priests, and Jain Chaturthas and Jain Panchams do not marry with each other. These rules are observed only in the Deccan and the Bombay Karnátak. If Karnátak Jains go to Gujarát, they do not dine with Gujarát Jains, nor, when they come to Dhárwar, do Gujarát Jains dine with local Jains. In some past time about a hundred families of Jains committed some fault against their religion and were put out of caste. Their descendants are called Shatavallas or the hundred families and other Jains neither eat nor marry with them.

Dhárwár Jains speak Kánarese. The names in common use among men are Aharadás, Balálráya, Jindás, and Padmanábhappa; and among women Chandrámateva, Padmava, Rajamateva, and Ramábái. They have no surnames. Their chief god is Jineshvar whose leading shrine is at Belgol in Maisur. In appearance they are strong and muscular, some of them dark and others fair. Most of them live in houses of the better class, two or more storeys high with walls of brick and tiled roofs. They are moderate eaters and good cooks. Their daily food is rice, bread, vegetables, clarified butter, curds, and milk. Their holiday dishes are sweet cakes made of wheat, sugar, clarified butter, and spices. They take their meals only during the day and never at night. They do not use flesh or intoxicating drinks. The men wear the loin and shouldercloths, a jacket, a *rumál* or headscarf, and shoes, and the women wear a robe and a bodice. Both men and women are clean and neat in their dress. In character they are honest, hardworking, thrifty, active, even-tempered, hospitable, and orderly. Their main calling is dealing in brass and copper vessels, in cloth silk and indigo, and in money. Some have entered Government service and Jain Chaturthas and Jain Panchams till and labour for hire. As a class Jains are prosperous and free from debt. Socially they rank next to Bráhmans. The food charges of a family of five are about £1 10s. (Rs. 15) a month, and the yearly dress charge about £5 (Rs. 50). A house costs about £50 (Rs. 500) to build, and about 4s. (Rs. 2) a month to hire, and their house goods are worth about £10 (Rs. 100). A birth costs about £2 (Rs. 20), a thread-girding about £4 (Rs. 40), a marriage about £30 (Rs. 300), a girl's coming of age about £1 10s. (Rs. 15), a pregnancy about £1 (Rs. 10), and a death about £3 (Rs. 30). They are religious. Their family gods are Chakreshvar and his wife Gomukha, Dharanendra and his wife Padmávati, Lakshmi-Naráyan, and Kshetrapál, whom the head of the family daily worships. They do not respect Bráhmans or call them to conduct their ceremonies. All these are performed

Chapter III.

Population.

TRADERS.

Jains.

by their own priests. They do not worship Bráhmānic gods, but keep all the leading Hindu holidays, some of them in a way different from the Bráhmaṇ way. On the *Ganesh-chaturthi* the bright fourth of *Bhādrapad* or September-October, instead of worshipping *Ganpati*, they worship the sage Gautam under the name of *Ganādhip* or *Ganpati*, and, during the nine days before *Dasara* in October, instead of worshipping Venkataraman like Dhārwar Bráhmāns, they worship Bharatarāj an ancient king of India. They go on pilgrimage to the shrine of Padmāvati at Hombas in Maisur, and of Guneshvar at Mudbidali in South Kánara. There are three leading sects *Balatkárgana* whose head-quarters are at Hombas in Maisur, *Lakshmishaingana* whose head-quarters are at Kolhápur, and *Jinášhaingana* whose head-quarters are at Nandanagi near Kolhápur. The Jain priests and the Kshatriya and Vaishya Jains are members by the *Balatkárgana* sect, the Chaturthas of the *Lakshmishaingana*, and the Panchams of the *Jinášhaingana* sect. Each sect has a *guru* or spiritual teacher who is a Jain ascetic. He gives the members religious instruction and they support him. He does not try to make converts. Jains of all classes believe in sorcerers, witches, and soothsayers, and consult them in cases of sickness or other misfortune. The Jains eat twice a day when the sun is above the horizon. Except some who take a night meal at night by stealth, they never eat at night for fear they may swallow insect life. At their meals they do not wear silk or woollen clothes like Bráhmāns, but wear clothes made of cotton or of hemp. As silk and wool are the produce of animals they consider them impure. They also, unlike Bráhmāns, consider it impure or polluting to touch the skin of a tiger or a deer after bathing. Their special religious days are eight days in every fourth month in the year that is from the eighth to the fifteenth of the bright half of the months of *Ashádh* or July-August, *Kártik* or November-December, and *Fálgun* or March-April; the eighth and fourteenth of the dark and bright halves of every month in the year; *dashaparva* or ten special days in every month in the year, that is the second, fifth, eighth, eleventh, and fourteenth days of both the bright and dark halves of all months; *Mangala trayodashi* or the thirteenth of the dark half of the month of *Kártik* or November-December; and *Sruta panchami* or the fifth day of the bright half of the month of *Jeshta* or June-July. On all these days the Jains either fast or take only light food. During the four months of the south-west monsoon that is from June to October, except the Jain Chaturthas and Jain Panchams, Jains do not eat cucumbers, brinjals, *menthi* or Greek grass, the snakegourd, *nuggikai* *Guilandina* *moringa*, onions, and garlic. At the time of worshipping they first bathe their idols with milk, curds, clarified butter, sugar, and pieces of ripe plantains, and then with water. They offer sweet-smelling flowers to their idols, but neither the leaves of the *tulsi* or sweet basil nor of the *bel* *Ægle* *marmelos*. They do not sacrifice any animal to their gods. When water is brought from a pond, a well, or a river, it is never used for cooking and drinking until it has been strained in a cloth to remove insects. When a Jain makes his obeisance to a priest he joins his hands and says *Namostu* or My reverence. If he is a common person the priest in reply says *Punya-vriddhirastu* or

May merit grow; if the priest be a great and holy man he says *Saddharma-vridddhirastu* or May religion prosper. A Jain must give away ten things in charity, food, protection, medicine, education, gold, silver, a girl in marriage, a cow, a horse, and a set of ropes or bags to draw water from a well. When a Jain gets holy water from his priest he does not sip it like a Bráhmaṇ but throws it on his head. Jains keep most of the sixteen sacraments or *sanskárs* like Bráhmaṇs. When a child is born its navel cord is cut, the mother and the child are bathed, and some honey and castor-oil are put into the babe's mouth by any one but its father. On the third day a Jain priest comes and worships the family idols and offers them food. On the fifth night the goddess Sathi is worshipped, and on the thirteenth day the child is named and cradled by its paternal aunt. On the eleventh day all the members of the family bathe, a feast is given to Jain priests, and the family becomes pure. On some day between the thirtieth and fortieth the mother and the child are bathed and taken to a temple and the child is presented to the god. The mother and child are taken to a well where she worships water, gives betelnuts and leaves to several women whose husbands are alive, and returns home with the child and a pitcher full of water. When a girl comes of age she is decked with flowers and ornaments and is made to sit for three days in a shed made of paper and tinsel. On the fourth day she is rubbed with oil and bathed in warm water. Within sixteen days from the day she came of age a lucky day is chosen, certain religious rites are gone through, a feast is given to members of the caste, and the girl and her husband are sent together into the marriage room. During the third month of a woman's first pregnancy the things she may have a craving for are given to her, and, on the last day of the third month, the girl is taken to a temple where vegetables are offered in honour of the gods. On the last day of the fifth month the vegetable-offering is repeated. In the seventh month of her pregnancy the girl is given a green robe and a bodice and from then till she is brought to bed she is specially well fed. The dead are burnt and the family is impure for ten days among Jain priests, for eleven days among Kshatriya and Vaishya Jains, and for fifteen days among Chaturthas and Panchams. Child marriage, widow marriage, and polygamy are allowed, and polyandry is unknown. In Maisur Jain girls are not married until they come of age. The members of each class of Jains are bound together as a body. Minor social disputes are settled by their priests and graver quarrels by their *gurus* or spiritual guides. Any one who disobeys a *guru's* decision is put out of caste. Caste authority is growing weaker day by day. They send their boys and girls to school, do not take to new pursuits, and are a rising class.

La'ds, or **South Gujará'tis**, numbering about 1476, are found all over the district except in Kod. They say that their ancestors formerly lived in Northern India, and came and settled in Dhárwár about two hundred years ago. They speak impure Kánarese. The names in common use among men are Ishvaráppa, Kristáppa, and Subrayáppa; and among women Kristáva, Subhadreva, and Yelláva. They have no surnames. Their family gods

Chapter III.

Population.

TRADERS.

Jains.

Láda.

Chapter III.

Population.

TRADERS.

Láds.

are Krishna and Pándurang, and their family goddesses Tulja-Bhaváni and Yellava. They are fair, strong, and muscular, more like Shimpis than any other class. They have large eyes, high noses, thin lips, low cheek-bones, and round cheeks. They live in tiled houses with walls of stone and mud. The houses have generally three or four rooms and are clean and well cared for. They keep cows and she-buffaloes and drink their milk. They are moderate eaters, but poor cooks. Their daily food is Indian millet-bread, rice, pulse, and vegetables; and their special holiday dishes are sweet cakes made of wheat-flour, molasses, pulse, and clarified butter. They do not use animal food or intoxicating drinks. The men wear the loin and shouldercloths, a jacket, and a *rumál* or headscarf; and the women a robe and bodice. Some of the women pass the skirt of the robe between the feet and tuck it into the waist behind; others let the skirt fall like a petticoat. Both men and women are clean and neat in their dress. The men wear gold or silver ear and finger rings, and the women wear ear finger nose and toe rings, necklaces, waistbands, and chains. They are clean, neat, even-tempered, hospitable, honest, and orderly, but idle. The main calling of the most important subdivision, the Kshatriya Láds, is dealing in perfumes. Their calling is prosperous and they are free from debt. Their busy months are April, May, October, and November. They eat from the hands of Bráhmans and the members of their own subdivision only. A family of five spends about £1 10s. (Rs. 15) a month on food. A house costs about £30 (Rs. 300) to build and about 2s. (Re. 1) a month to rent. The value of their house goods is about £20 (Rs. 200), and of their clothes about £4 (Rs. 40). A birth costs about £1 10s. (Rs. 15), a marriage about £20 (Rs. 200), a girl's coming of age about £5 (Rs. 50), a pregnancy about £2 10s. (Rs. 25), and a death about £5 (Rs. 50). A daughter's marriage costs more than a son's as a dowry is paid to the bridegroom. They are religious. They respect Bráhmans and call them to conduct their marriages. They make pilgrimages to Tuljápúr and Pandharpur, and keep the leading Hindu holidays. They have a *guru* or spiritual guide who lives at Benares. He does not try to gain new followers and is a Gosávi by caste. They believe in sorcery, witchcraft, and soothsaying. When a child is born its navel cord is cut and the child and the mother are bathed. On the fifth day the goddess Sathi is worshipped and friends and kinspeople are feasted. On the thirteenth the child is cradled and named. For three months the mother worships the goddess Sathi every Monday. At the end of the third month the child is carried to a temple and presented to the idol, plantains and betel are offered to the deity, and the child is brought home. Nothing further is done till marriage. The day before the wedding a feast called *devaruta* or god-dinner is given in honour of the family gods, and, on the wedding day, the bride and bridegroom are rubbed with turmeric, bathed, and made to sit on a raised seat. The Bráhman priest repeats verses and throws red rice over the heads of the couple. This completes the marriage. The dead are buried and the family is held impure for ten days. Some funeral rites are performed from the fifth to the thirteenth day, and on the thirteenth day a feast is given to men of the caste. They are bound together

as a body. Caste disputes are settled by their *guru* or spiritual guide, or by a majority of the castemen. Any one who disobeys their decisions is put out of caste. He is again admitted on paying the caste-people a fine of £1 (Rs. 10). They send their boys and girls to school, take to no new pursuits, and on the whole are a steady class.

Lavánas, or Pack-bullock Carriers, numbering about 4146, are found all over the district. They generally live near forests or on hills. They speak a mixture of Maráthi and Hindustáni. The names in common use among men are Imám, Lálu, Mansi, Rupa, Sheda, and Valya; and among women Dhavi, Dámali, Jaki, and Siti. They have no surnames and no subdivisions. Their family god is Venkataraman. Sometimes Bedars, Rajputs, Dheds, and Musalmáns join their parties and dress and trade like them and then they also are called Lavánas. Though they do not marry or eat together, all go by the name of Lavánas. In appearance the Lavánas proper are stout, short, and dark brown. Most of them live in thatched houses. They never live in flat-roofed or tiled houses because they say that one of their ancestors built a fine flat-roofed house and he and his family forthwith died. Their daily food is bread made of wheat or Indian millet, rice, pulse, and vegetables. They also eat the flesh of fish, fowls, and sheep. They are intemperate in the use of intoxicating drinks. The men wear a loincloth or trousers, a shouldercloth, and a *rumál* or headscarf round which they sometimes tie a belt of red cloth sewn with shells, and hold in their hands a cloth bag fantastically studded with shells. The women wear a gown called *phetia* from the waist to the ankles, and a bodice called *káchli*, and fix a scarf called *tukdi* to the left of the waist, carry it over the right shoulder and head, and allow it to fall loose on the left shoulder. They braid their hair in three places, a main braid behind the head, and another in a small rope-like stripe above each ear. If they are married they fix to each of the small braids a half ball called *ghugri* made of brass and silk or cotton thread fringes. These balls are the signs of marriage and are always worn on the temples except when they are bathing. In addition to the balls a bell-shaped tube with fringes of silk is tied to the ends of the two small braids. The tube hangs over the cheeks and moves about and strikes the cheeks while walking. They do not wear glass bangles like other Hindu women, but cover both arms from the elbow to the wrist with brass or ivory rings. Lavánas are honest, hardworking, and orderly, but extremely dirty and untidy. Their main calling is carrying goods on bullocks or asses and labouring when they can find nothing to carry. A few trade in grain. They rank socially as Shudras that is as low class Hindus. A family of five spends about £1 10s. (Rs. 15) a month on food. A birth costs about 4s. (Rs. 2), a boy's marriage about £4 (Rs. 40) including a dowry of £2 (Rs. 20), a girl's coming of age 4s. (Rs. 2), a pregnancy 2s. (Rs. 1), and a death 12s. (Rs. 6). Their family god is Venkataraman whose image they keep tied in a bundle in their houses and worship it once or twice a year. They have no *guru* or spiritual guide and they do not call Bráhmans or other priests to their religious ceremonies. At their marriages the caste people meet, the bride and bridegroom are

Chapter III.

Population.

TRADERS.

Lavánas.

Chapter III.

Population.

TRADERS.

Lingdyat Vānis.

rubbed with turmeric and oil, bathed, and decked with fine clothes and ornaments, their heads are knocked together, a feast is given to the caste, and the ceremony is over. The dead are buried, and no funeral rites are performed. Child and widow-marriage and polygamy are practised, but not polyandry. They believe in sorcery, witchcraft, and soothsaying. They are not bound together as a body, do not send their children to school, do not take to new pursuits, and are a falling class.

Linga'yat Va'nis, or Banjigs, returned as numbering about 21,787, are found all over the district. Banjig is the Kánarese form of the word Vāni from the Sanskrit *vanik* a trader. The names in common use among men are Basappa, Khandappa, and Rudrappa; and among women Basamma, Ningamma, and Shivamma. They have no surnames except place or calling names. Their family god is Virabhadra, and their family goddess is Párvati. Both men and women are dark, short, and strongly made. Their home tongue is Kánarese. They live in one or two storeyed houses with walls of mud and sun-burnt bricks, and terraced or tiled roofs. Their house goods include cooking vessels, metal plates, cots, a grinding stone, a stone mortar and pestle, and low wooden stools. They are great eaters and good cooks and strict vegetarians, neither eating flesh nor drinking liquor. Their daily food is millet-bread, boiled pulse, cooked rice, vegetables, onions, and garlic. They eat from brass plates placed before them on low stools. On holidays in addition to their ordinary food they prepare a variety of dishes, the chief of which are *godihuggi* or wheat rice molasses and milk boiled together, *hulgi* or stuffed cakes, as well as the cakes called *bundis*, *kadleus*, *karchikais*, and *vades*. The men wear a waistcloth, a shouldercloth, a jacket or a long coat, a headscarf, and shoes, and the women a robe and bodice without passing the skirt of the robe between their legs. Both men and women are neat and clean in their dress and have clothes enough both for daily wear and for special occasions. The men wear gold or silver ear and finger rings and the women wear gold ear and nose rings, silver or brass toe-rings, gold bracelets, and silver anklets. The women either braid their hair or tie it into knots. They apply black salve to their teeth and tattoo parts of their brows and cheeks, and their chins, hands, and feet. The print on the brow is a black dot or a crescent with a black dot inside. The marks on the chin and cheeks are simple dots and on the arms single or double snakes. The Banjigs are hardworking, thrifty, hospitable, and clean, but law-going and quarrelsome. Their main calling is trade. Some own land and a few are in Government service. As a class they are well-to-do, few of them being in debt. A family of five spends about £1 10s. (Rs. 15) a month on food. It costs them about £50 (Rs. 500) to build a house and about 4s. (Rs. 2) a month to rent one. A birth costs 16s to £1 12s. (Rs. 8-16), a marriage about £20 (Rs. 200), a girl's coming of age about 10s. (Rs. 5), and a death about £1 (Rs. 10). They are religious, and believe strongly in soothsaying, sorcery, and ghosts. The chief object of their worship is Shiv in the form of the *ling* which both men and women hang in a silver box from the neck. The *ling* which is generally of slate is covered with a paste of powdered slate, cowdung ashes, and marking-

nutashes. Banjigs keep most leading Hindu holidays and go on pilgrimage to Ulvi in Kánara and to Mallikárjun on the Parvat hills in North Arkot. They have a *guru* or spiritual guide named Murgasvámi who lives at Chitaldurg in North-West Maisur. He makes visitation tours once in three or four years, gathering contributions from his adherents, and, in return, giving sacred ashes, *vibhuti* and water in which his feet have been washed. Though Banjigs allow early marriages they are in no way bound to marry their daughters before they come of age. Widow marriage and polygamy are allowed; polyandry is unknown. Most of their customs and religious rites are the same as those of the Jangams, except that the Jangams have to perform the *diksha* or initiation into the priesthood which the Banjigs are not required to do. They are bound together as a body. To settle important social questions, involving excommunication divorce or readmission into caste, the adult men meet together in some public place. Their office-bearers include the *Hirematada ayya* or priests of the chief monastery in the village or group of villages, the *Mathada ayya* or the parish priest, the *Shetti* or head layman who is generally a direct representative of the oldest leading family of the place, the *Patnashetti* or superintendent of the market, the *Madanshetti* or deputy superintendent of the market, the *Chelvádi* or the religious symbol bearer, and the *Basavi* or female temple servant.¹ All these offices are hereditary. The *Hirematada ayya* is saluted first, then the *Mathada ayya*, and so in order the *Basavi* coming last. The *Chelvádi* is a Mhár or Holaya by caste. He is well dressed and stands with a blanket under his arm. He carries a brass image of Shiv seated on a bull. The image is overshadowed with the hood of a snake and is fixed to the upper end of a brass spoon. A brass bell hangs from the handle of the spoon to the Chelvádi's knee in front. From time to time the Chelvádi sings hymns in honour of Shiva and rings the bell. The *Basavi* calls people to meetings and sweeps and spreads carpets. Ordinary caste disputes are settled by caste meetings and specially important points by the *gurus* or spiritual guides. Most Banjigs send their children to school, some have taken to new pursuits, and on the whole they are a rising and prosperous class.

Chapter III.

Population.

TRADERS.

Lingáyat Vánis.

Loka'baliki Lingáyats, numbering about 2752, are found all over the district except in Kalghatgi and Ron. They speak impure Kánarese. The ordinary names among men are Basappa, Mallappa, and Singappa; and among women Kallava, Maritangava, and Virava. They have no surnames and no family gods. They have a *guru* or spiritual guide who lives in Aralimatha in Hángal. They have no subdivisions. In appearance they resemble other Lingáyats and are tall, strong, and muscular. The eyes are large, the nose high, the lips thin, the cheek-bones high, and the cheeks gaunt. They live in tiled and flat-roofed houses one or two storeys high which are generally neat, clean, and well cared for. Their houses have five or six rooms, one for cooking, one for bathing, one for sitting, and two or three for keeping household goods, clothes, and grain.

*Lokbaliki
Lingáyats.*

¹ Details are given under Chelvádis and Basavis.

Chapter III.

Population.

TRADERS.

Lokábaliki
Lingáyats.

They keep one or two servants to help them in their shop-work and pay them 8s. to 10s. (Rs. 4-5) a month. They keep cows, oxen, and buffaloes. Their daily food is Indian millet bread, pulse, rice, milk, curds, and vegetables. They do not use animal food or intoxicating drinks. The men wear the loin and shouldercloth, a headscarf, and a jacket, and the women dress like ordinary Lingáyat women. The men wear ear and finger rings and the women wear the same ornaments as other Lingáyat women. They are sober, clean, honest, even-tempered, hospitable, and orderly. Their main calling is trading as petty shopkeepers in rice, salt, sugar, molasses, and chillies. The men sit in their shops from morning till evening and are helped by their wives and children. Their calling is prosperous and few are in debt. Their busy season is from April to November. They rest on the ordinary Hindu holidays. A family of five spends about £1 (Rs. 10) a month on food. It costs them about £40 (Rs. 400) to build a house and 4s. (Rs. 2) a month to rent a house. The value of their house goods is about £30 (Rs. 300) and the value of their dress about £10 (Rs. 100). A birth costs them about £1 (Rs. 10), a girl's marriage about £40 (Rs. 400), a girl's coming of age about £2 (Rs. 20), a pregnancy about £1 (Rs. 10), and a death about £2 10s. (Rs. 25). A girl's marriage costs more than a boy's because of the dowry. Their customs and religious ceremonies do not differ from those of other Lingáyats. They are bound together as a body. Social disputes are settled by a majority of the caste and any one who questions the decisions is put out of caste. They send their boys and girls to school, take to new pursuits, and are a steady class.

Márwáris.

Márwáris, numbering about seventeen, are found in Dhárwár, Gadag, Hángal, and Navalgund. They have come from Jodhpur and other parts of Márwár and have established themselves as cloth-sellers and petty merchants. Their home-speech is Márwári and with the people of the district they speak Maráthi with a mixture of Kánarese words. The names in common use among men are Chenáji, Keshavarám, and Khomaji; and among women Okibái, Sampábái, and Sundrábái. They have no surnames. Their family goddess is Ambábái. They say that in Márwár they have nine subdivisions, Hambads of two divisions Dash and Vish, Oshvals of two divisions Dash and Vish, Porvals of the Vish division, Sarmális of two divisions Dash and Vish, and Shrávagis of two divisions Dash and Vish. Only a few of these subdivisions are found in Dhárwár. Members of these subdivisions eat together but do not intermarry. They have many *gotras* or family stocks, the chief of which are Bába, Ratur, and Solanki. Persons of the same stock do not intermarry. They are rather fair, hardy, and short. They live in houses one or two storeys high with walls of brick and tiled roofs. Their daily food is rice, wheat, pulse, and vegetables; and their special holiday dishes are sweet cakes. They do not use flesh or intoxicating drinks. The men wear the loin and shouldercloth, a jacket, a turban, and shoes; and the women a robe, a bodice, and a scarf, one end of which is tucked to the gown and the other end is carried over the left shoulder and head and allowed to fall loosely on the right shoulder. The men shave the head leaving a top-knot and a lock of hair over each ear. They are hardworking, cunning, dishonest, and hot-tempered.

Their main calling is moneylending and dealing as petty shopkeepers. Some of them deal in pearls and European cloth. They have a bad name for hardness and unfairness in their dealings. A family of five spends about £1 (Rs. 10) a month on food. It costs them about £20 (Rs. 200) to build a house, and about 4s. (Rs. 2) a month to rent one, and their house goods are worth about £10 (Rs. 100). A birth costs them about £2 10s. (Rs. 25), a girl's marriage about £20 (Rs. 200), and a death about £5 (Rs. 50). A son's marriage costs more than a daughter's as £10 (Rs. 100) have to be paid to the bride's father. They are religious. They respect Bráhmans and call Sarmáli Bráhmans from Márwár to conduct their marriages. They worship the ordinary Hindu gods, and make pilgrimages to Gírnár near Junágad and to Shatrínjaya near Bhávnagar both in Káthiáwár. They say they do not believe in sorcery, witchcraft, or soothsaying. Child marriage and polygamy are practised, widow marriage is forbidden, and polyandry is unknown. They burn the dead and the relations of the dead are considered impure for ten days. They form a closely connected community. Social disputes are settled by a majority of the caste. Slight breaches of caste rules are forgiven, but grave offences such as dining with low-caste people are punished by loss of caste. They send their boys and girls to school, take to no new pursuits, and are a rising class.

Na'rvekars and **Ba'ndekars** are returned as numbering about 258, and as found in Dhárwár, Bankápur, and Kalghatgi. Most of them come from Goa with salt, cocoanuts, coconut-oil, dates, and marking nuts, and after selling their stocks go back. The *Nárvekars* are Hindus and the *Bánde-kars* are both Hindus and Portuguese Christians.

Shilvants, or Pious Lingáyats, numbering about 1071, are found all over the district. They seem old settlers and have no memory of any former home. They speak impure Kánarese. The names in common use among men are Basáppa, Chingáppa, Guráppa, and Malláppa; and among women Basava, Kareva and Rachava. Their surnames are local not tribal. Their family god is Virbhadrá whose chief shrine is at Rachoti in the Kadapa district of Madras. They have no subdivisions. In appearance they do not differ from other Lingáyats. They live in tile-roofed houses with walls of stone and mud. The houses are neat, clean, and well cared for. They keep cows, oxen, and buffaloes. Their daily food is Indian millet bread, pulse, milk, curds, and vegetables. They do not use flesh or intoxicating drinks. In matters of dress they do not differ from other Lingáyats. In character they are neat, clean, hardworking, honest, even-tempered, and orderly. Their main calling is trading in grain and other articles and working as goldsmiths and carpenters. Their craft prospers and none are in debt. Their busy months are April, May, and December. They rest on the leading Hindu holidays. A family of five spends about £1 10s (Rs. 15) a month on food and about £5 (Rs. 50) a year on clothes. A house costs about £20 (Rs. 200) to build and 2s. (Rs. 1) a month to rent. Their house goods are worth about £50 (Rs. 500). A birth costs about £1 (Rs. 10), a marriage about £20 (Rs. 200), a girl's coming of age about £2 (Rs. 20), a pregnancy about £2 (Rs. 20), and a death about £1 10s. (Rs. 15). They are religious, and respect Bráhmans

Chapter III. Population.

TRADERS.

Márwáris.

*Nárvekars and
Bánde-kars.*

Shilvants.

Chapter III.

Population.

TRADERS.

Shilvants.

as astrologers but not as priests. They call Lingáyat priests to conduct their religious ceremonies, and keep the leading Hindu holidays. They go on pilgrimage to the shrines of their god Basav at Ulvi in Kánara and at Kudla in Dhárwár. Their spiritual guide is a Lingáyat priest who lives at Chitaldurg in north-west Maisur. He does not proselytise or try to make new followers. They occasionally worship Lingáyat priests. When a priest is called his feet are washed with water which is called foot-dust water or *dhulpádodak*. A little of the water is rubbed over their bodies and the rest is sprinkled over the walls and the floor of the house to purify it. Next the priest's great toes are washed in a cup full of water and the water is called *kriya-pádodak* or holy feet water. The priest takes off the stone *ling* which he wears round his neck, lays it on the palm of his left hand, and pours a part of the water in the cup on it. He takes the *ling* off his hand, sips the water left on his palm, fastens the *ling* round his neck, and dries his hand by rubbing it over his body. The water left in the cup is called *karuna* or grace. It is considered holy and the priest pours a little of it on the right palm of each of the elders of the family, who sips the water and dries the palm by rubbing it over his body. The younger members of the family dip one of their fingers in the water and rub the finger over the body. Food is served on plates laid on small stools placed before every one present. The priest takes on his thigh the plate which has been set before him and eats, and the members of the family offer the food to the *ling* which they wear round their neck and eat. When the meal is over the priest washes his hands in the plate from which he has eaten, drinks the water, and dries his hands by rubbing them over his body. Their other religious rites do not differ from those of other Lingáyats. They believe in sorcery, witchcraft, and soothsaying. The feeling of caste and of caste discipline is strong. Social disputes are settled at meetings of castemen and disobedience to the decision of the community is punished by loss of caste. They send their boys and girls to school, take to new pursuits, and are a steady class.

Sunnágárs.

Sunná'gárs or **Chuna'ris**, that is Lime-sellers numbering about fifty-two, are found in Dhárwár, Hángal, and Ránebennur. They take their name from *sunna* the Kánarese word for lime. They are tall and muscular. They gather lime nodules in the fields and hills and burn them into lime. They make lime both for masonry work and for eating with betel leaves.

Támbois.

Ta'mbois, or Betel-leaf sellers, are returned as numbering nine and as found only in Hubli. They get large quantities of betel leaves and nuts from the gardens of Ránebennur and Sigaum and sell them in retail in and around Dhárwár. Both Musalmáns and Hindus are engaged in this trade. The Hindus belong to the Kshatri caste and are excessively fond of drink.

Telugu Banjigárs.

Telugu Banjigárs are returned as numbering about 1352, and as found in Bankápur, Gadag, and Navalgund. They are said to have come from the Madras Presidency about two hundred years ago. They speak Telugu and Tamil among themselves and Kánarese with the people of the district. The names in common use among men

are Perumaladu, Rangayya, and Venkatsvámi; and among women Nárāyanamma, Shrirangamma, and Sheshákka. Their surnames are Apluvandlu, Gudramavaru, Pasaptetivaru, and Pamarativaru. Their family god is Venkataraman of Tirupati in North Arkot, and their family goddess is Kateri whose chief shrine is at Kánchipur or Conjeveram in Southern India. They say they have about eighteen subdivisions in their own country none of which eat together or intermarry. Telugu Banjigars are dark,¹ tall, and slender. The features are regular, the face oval, the eyes large, the nose high, the lips thin, the cheek-bones low, and the cheeks round, but a sulky hard expression takes much from their appearance. They live in ordinary houses with walls of sun-burnt bricks and tiled or flat roofs. They are moderate eaters and good cooks. They eat from banian or plantain leaves, not from brass or copper and other plates like local middle-class Hindus. Their daily food is rice, Indian millet bread, and vegetables, and their special holiday dish is sweet cakes. They are unusually fond of pickles. They use flesh and liquor and some of them take hemp-water or *bháng* and tobacco. The men wear the loin and shouldercloths, a jacket, and a headscarf; and the women a bodice and a robe, the skirt worn hanging from the hips like a petticoat and the upper end drawn over the right shoulder. Both men and women are neat and clean in their dress and have a good store of clothes for every-day wear and for special occasions. They are intelligent, clean, neat, honest, hardworking, thrifty, even-tempered, and orderly. Most of them earn their living by trading in cloth or grain and lending money on interest. Some of them have entered Government service, some till, and a few work as masons or carpenters. A family of five spends about £2 (Rs. 20) a month on food and £6 (Rs. 60) a year on dress. A house costs about £30 (Rs. 300) to build and about 2s. (Re. 1) a month to rent. Their house goods are worth about £10 (Rs. 100). A birth costs them about £2 (Rs. 20), a marriage about £20 (Rs. 200), a girl's coming of age about £1 12s. (Rs. 16), a pregnancy about £1 (Rs. 10), and a death about £2 10s. (Rs. 25). They are religious respecting Bráhmans and calling them to conduct their religious ceremonies. They keep the leading Hindu holidays and make pilgrimages to the shrines of Venkataraman at Tirupati in North Arkot, Rágnath at Trichinapalli, Shri Rám at Násik, and Vishveshvar at Benares. Their *guru* or spiritual guide is Tirmal'Tátáchária, a Shri Vaishnav Bráhman, who brands his disciples with red-hot copper seals stamped with Vishnu's discus or *chakra* and conch-shell or *shankh*. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child its navel cord is cut, it is bathed, and a little honey and castor-oil are dropped into its mouth. For the first three days the mother is bathed from the waist downwards. On the fifth day the goddess Jivati is worshipped to secure long life to the child, and on the seventh the whole of the mother's body is bathed. On the twelfth the child and the mother are bathed, and the child is named and cradled, and lighted lamps are waved round its face. When a marriage is settled a shed is raised in front of the bride's house with

Chapter III. Population.

TRADERS.

*Telugu
Banjigars.*

¹ Details are given in the account of Jangams.

Chapter III.

Population.

TRADERS.

Telugu
Banjigars.

twelve posts, an altar is made in the middle of the shed, and a small canopy also of twelve-posts is built over the altar. The shed is decorated with mango leaves and flowers. In front of the canopy is placed a wooden mortar three feet high and a lighted lamp is set on the mortar. Twelve large and small earthen pots and nine earthen tumblers with handles are bought, whitewashed, and ornamented with various colours. One large pot is set on each side of the mortar and one small pot on each side of the big posts. Between the lines of the two pots the nine earthen tumblers are placed in a row and filled with earth. Nine kinds of grain seeds are sown in the earth in the tumblers, a little water is poured over them, and the seeds are left to sprout. In the morning of the wedding day a Bráhmaṇ priest comes, kindles the sacred fire, and girds the bridegroom with the sacred thread. In the evening the bride and bridegroom are robed in yellow garments and seated on raised seats. A Bráhmaṇ priest comes, repeats verses, throws red rice on the heads of the bride and bridegroom, and ties yellow thread bracelets or *kankans* round their right wrists. Married women wave lighted lamps round their faces. The bride and bridegroom are taken in procession to a temple, where they bow to the god and return, and the day ends with a feast to friends and relations. For three days after the wedding day the Bráhmaṇ priest kindles the sacred fire twice a day, and, on the fourth day, comes a ceremony called *Nágávali* or the Snake Row. The smaller pots which were laid on the bigger pots in front of the marriage-altar are taken down. The larger pots are filled with water, and an ornament, either a gold finger or nose ring, is dropped into one of the pots. The bride and bridegroom search for it and success in finding the ring is taken as an omen of who will rule the house in after-life. The bride and bridegroom are then made to walk five times round the canopy. Rice and a cocoanut are placed in the bridegroom's hands, he makes them over to the bride, and she unties his thread wristlet or *kankan*. Some women whose husbands are alive wave lighted lamps round the pair. If at the time of marriage the bride is of age, the bride and bridegroom are made to present money and fruits to the Bráhmaṇ priest and are led by married women to the marriage bed-room. They are seated together on a cot, decked with flowers and leaves, and lighted lamps are waved round their faces. The women lay food and milk in the room, leave, and lock the door from the outside. When a death takes place a priest of the Satáni caste is called. He washes the corpse and decks it with sect-marks. He makes a small discus or *chakra* and a conch-shell or *shankh* of split bamboo, lays flowers on them, and fastens the bamboo discus on the right arm and the conch-shell on the left arm of the body on the spots where the deceased's spiritual guide had branded him. After leaving them for a short time the bamboo discus and conch are taken off and kept in the house for five days. This is said to be done because it is sinful to brand a dead body. The fastening and taking off of the bamboo discus and conch is considered to be the same as removing the brands. The body is carried to the burning ground and is burnt. On the fifth day the bones are picked from the ashes, and laid in an earthen pot. The

Chapter III.
Population.
TRADEES.

Telugu
Oshnámarus.

bamboo discus and the conch are laid along with the bones, and, on some future day the whole is taken to a holy river and thrown into the water. Girls are married either before or after they come of age. Polygamy and divorce are allowed, widow marriage is forbidden, and polyandry is unknown. Minor social disputes are settled by the castemen and graver disputes by the *guru* or spiritual guide. They send their children to school, take to new pursuits, and on the whole are a steady class.

Telugu Oshnámarus, numbering about 184, are found in Dhárwár, Gadag, Hángal, Koç, and Ránebennur. They are said to have come from Madras and to have been settled in Dhárwár for several generations. They speak Telugu at home and Kánarese abroad. The names in common use among men are Hanama, Ráma, Venka, and Yella; and among women Hanmakka, Hulgava, Marava, and Yellamma. Their surnames are Bhandi, Boshetti, Dhanshetti, and Satnur. Their family deities are Hanumán, Hulgava, and Yellamma. They have no subdivisions. They have five *gotras* or family stocks, Achintru, Kamal, Nilu, Pal, and Pasani. Members of the same stock cannot intermarry. They are dark, slender, tall, and hardy, and resemble the middle-class Hindus of Kadapa and Bellári in Madras. Their expression is lively, the form of face oval, the eyes large, the features regular, the nose high, the lips thin, the cheek-bones low, and the cheeks gaunt. They are moderate eaters and good cooks. Their daily food is rice, pulse, tamarind, plantain fruit and flower, vegetables, onions, salt, condiments, cocoanuts, and chillies. On holidays they eat sweet cakes made of wheat flour, pulse, and coarse sugar, and *vades* or small cakes made of pulse, chillies, salt, and condiments. They also eat the flesh of fishes, fowls, and sheep, but of no other animal. They use all intoxicating drinks. The men wear a loincloth one end of which is passed between the legs and tucked in near the navel, a headscarf, a jacket, and sandals; and the women wear a bodice and a robe without passing back the skirt between the feet. Their holiday dress is the same as their every-day dress but is of new materials. They have no store of rich clothes for special occasions. The men wear ear and finger rings and wristlets; and the women ear and nose rings, bracelets, and armlets. They are neat, hardworking, honest, and well-behaved, but dirty.

Their chief employment is the making of *kunku* or redpowder and tooth-powder, and trading in perfumes. Their women help them in their work. A family of five spends about £1 (Rs. 10) a month on food, and about £1 10s. (Rs. 15) a year on clothes. A hut costs about £1 (Rs. 10) to build and their house goods are worth about £1 (Rs. 10). A birth costs about 4s. (Rs. 2), a marriage about £5 (Rs. 50), a girl's coming of age about 2s. (Rs. 1), a pregnancy about 4s. (Rs. 2), and a death about 10s. (Rs. 5). They are religious, but do not respect Bráhmans, Lingáyats, or other priests. They act as their own priests on ceremonial occasions. They keep the leading Hindu holidays and go on pilgrimage to the shrine of Yellamma at Sáavadatti in Belgaum. Their *guru* or spiritual guide is a Vaishnav Bráhmaṇ named Tatiachária who lives at Kánchi or Conjeveram in

Chapter III.

Population.

TRADERS.

Telugu
Oshnamarus.

Madras. He does not proselytise or try to gain new followers. They profess not to believe in sorcery, witchcraft, or soothsaying. When a child is born its navel cord is cut and a little sugar mixed with castor-oil is dropped into its mouth. The after-birth is worshipped, redpowder and incense are laid before it, it is laid in an earthen pot, and is buried outside of the house near the bath-water channel. On the ninth day the child is named and cradled by the midwife. On the first day of marriage the bride and bridegroom are rubbed with turmeric and bathed, and a dinner is given in honour of the family deities. On the second day the bride and bridegroom are again rubbed with turmeric and bathed and a caste dinner is given. On the third day they are rubbed with turmeric, bathed, and seated on wooden boards placed on a blanket which is spread on a raised seat. A few grains of rice are dropped round the wooden boards, *kunku* or redpowder is rubbed on to their brows, and yellow threads are tied to their right wrists. The bridegroom binds the marriage string of gold and glass beads round the bride's neck, five married women throw grains of red rice over the couple, and a feast is given to friends and relations. On the fourth day the marriage shed is worshipped and the marriage is over. When an Oshnamaru dies a cocoanut is broken before the dead body, and the body is carried in a sitting posture to the burial ground and is buried. On the third day cooked food and water are laid on the grave. Child and widow marriage and polygamy are allowed; polyandry is unknown. They are bound together as a body. Minor social disputes are settled by castemen and grave questions by their *guru* or spiritual guide. Any one who disobeys the guide's decision is put out of caste. They do not send their boys to school or take to new pursuits. They are a steady class.

Vaishya.

Komtis or Vaishya's are returned as numbering 823, and found chiefly in Gadag and Navalgund. They are said to have come to Dhárwár about 350 years ago from Bellári and Kadapa in Madras. They used to speak Telugu, but they now speak Kánarese both at home and abroad. In 1818 some Komtis came from Madras with the British army and settled at Dhárwár. The home speech of these lately come Komtis is still Telugu. The old and the new settlers eat and marry with one another. The men's names are Govindáppa, Lacháppa, Malláppa, Venkáppa, and Viráppa; and the women's names are Durgamma, Gangamma, and Rádhamma. They have no surnames. They are said to have about one hundred and two family-stocks and members of the same stock do not intermarry. Their chief deity is Nagareshvar. They also worship Dayamava, Hanumán, Ganpati, Venkataraman, Virbhadrá, and Yellava. They are dark, short, and stout. Their faces are round, the expression lively, the eyes large, the features regular, the nose high, the lips thin, the cheek-bones low, and the cheeks round. Most of them live in better class houses two or more storeys high, with walls of brick and mud and flat roofs. The houses are neat and clean and are well cared for. They keep cows and buffaloes. They are moderate eaters and good cooks. Their every-day food is rice, pulse, Indian millet bread, vegetables, milk, curds, and buttermilk, and they are specially fond of sour dishes. Their holiday dishes include

Chapter III.

Population.

TRADERS.

Váishyás.

several kinds of cakes made of wheat, pulse, and sugar. They do not use flesh or intoxicating drinks. The men wear a headscarf, a jacket, a loin and shouldercloth, and shoes. The women wear a robe and a bodice like those worn by Bráhmaṇ women. Though not clean, both men and women are neat in their dress, and fond of gay colours. Their holiday dress is the same as their every-day dress but richer. They have good stores of clothes for every-day wear and for special occasions. The men wear ear, finger, and wrist rings, waistchains, and necklaces. The women wear ear and nose rings made of gold and studded with pearls and precious stones, toe-rings, bracelets, armlets, and waistbands. They are quarrelsome, hardworking, keen, and proverbially cunning.¹ Their main calling is trading in grain, oil, clarified butter, cloth and sugar, and moneylending. A family of five spends about £1 10s. (Rs. 15) a month on food, and their store of clothes varies from £10 to £200 (Rs. 100 - 2000). A birth costs about £2 (Rs. 20), a thread-girding about £3 (Rs. 30), a marriage about £10 (Rs. 100) besides a dowry of £1 to £3 (Rs. 10-30), a girl's coming of age about £2 (Rs. 20), a pregnancy about £2 (Rs. 20), and a death about £5 (Rs. 50). They are religious. They worship the usual Bráhmaṇic gods, respect Bráhmaṇs, and call them to their ceremonies. They keep the usual Hindu holidays and go on pilgrimage to Benares, Rámeshvar, Tirupati, Udpi, Gokarna, Pandharpur, and to the chief shrine of Nagareshvar at Náráyan-Devarkeri. Their spiritual guide is Shankaráchárya, the pontiff of the Smárts to whom and to whose delegate, a Smart Bráhmaṇ whose title is Bháskaráchárya, they give presents. The present Bháskaráchárya is Arunáchal Svámi who lives at Náráyan-Devarkeri in Bellári. He is a married man. He travels about the country, inquires into religious offences committed by Komtis, and punishes them either with fine or with loss of caste. The offending persons are let back into caste on undergoing certain penalties. The Komtis believe in sorcery, soothsaying, and witchcraft. They keep all the sixteen sacraments or Bráhmaṇ *sanskárs*. On the eleventh day after a birth the mother is bathed and a feast chiefly of rice and pulse is given to friends and kinspeople. The family is considered impure for sixteen days. On the sixteenth the cradle is worshipped with flowers and redpowder, a lighted lamp is waved round it, and the child is named by its maternal aunt and laid in the cradle, and sugar and scraped cocoanuts are handed to the guests. When a woman comes of age she is made to sit apart for three days and on the fourth she is anointed and bathed. The impurity caused by a death lasts fifteen days. Child-marriage and polygamy are allowed, widow-marriage is forbidden, and polyandry is unknown. The Komtis have a rule that a boy is bound to marry his maternal uncle's daughter, however sickly or deformed she may be. They are bound together by a strong caste feeling. Minor social disputes are settled by castemen and graver questions by Bháskaráchárya, their deputy spiritual guide. They send their boys and girls to schools and take to new pursuits. Komtis are a rising class.

¹ In Dhárwár any man who has a name for cunning is called Komti.